The Church School Teacher

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THE CHURCH SCHOOL TEACHER

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Just A Few Words

by The Editor

WE BOUGHT the cover picture from the Monkmeyer ress Photo Service of New York. Who do they think they are fool- g, so casually placing Schumann nd Grand Opera scores on the usic rack and posing those young usicians amidst such long hair ops? Chances are it is a hit tune e youngsters are pounding out. nd why doesn't the picture show e suffering mother trying to put e baby to bed against the ear- litting bombardment; or the fa- r, home after a hard day's work, ting in his favorite chair vainly ring to relax with his evening per. Surely, all is not as serene meets the eye.

Tension Point

Someone has observed that an -old tension point between the and the young is music. Up to nine father and mother can d the child peacefully through hymns and the classics. But come ten, eleven and beyond! The father of a sub-teen told me: "We brought up our child on Bach, Brahms, and Beethoven. Now he'll have nothing but calypso, dixieland, rock and roll. He calls our tastes old-fashioned."

"Too Soon"

It may take that child a few years before he again understands his parents' taste for Bach, Brahms and Beethoven. In the meantime the parents had better not be too critical of the boy's tastes. He has hit the age of rhythm, the steady beat, the modern style, the call of youth to youth through the cryptic language only youth can understand. Let the parents exercise selectivity in criticizing the modern favorites. Be fair, listen to them; then give your opinions calmly. Surely, some of the hits are not so bad. I must confess that I even like one or two of Elvis Presley's recordings. If we

give our opinions and let the young people have the same privilege, if we respect each other's rights to enjoy the music of our choice, much of the musical tension can be avoided. In only a few years the youngsters will be back at the classics—"too soon," said one father as he thought of his son growing up and away.

The fact is, sub-teens and teenagers take most of their heroes and ideals and music in stride if they are being captured by the great Hero. They are not so bowled over as the oldsters fear. The Pat Boones and the Ricky Nelsons help youth express themselves, but only partly. A James Dean does it more completely. A consecrated parent, teacher, or pastor far more. But youth really find themselves in the Lord Jesus Christ.

Perhaps those two musicians are playing "My One and Only Love." Or maybe "Beautiful Savior." Or a Brahm's "Lullaby." In a family where there is faith, love and understanding there is a place for them all.

A Song of Thanksgiving

Make a joyful noise to the Lord, all the lands!
Serve the Lord with gladness!
Come into his presence with singing!

Know that the Lord is God!
It is he that made us, and we are his;
we are his people, and the sheep of his pasture

Enter his gates with thanksgiving,
and his courts with praise!
Give thanks to him, bless his name!

For the Lord is good;
his steadfast love endures for ever,
and his faithfulness to all generations.

—Psalm 100

From Your Director

by Lael H. Westberg
Executive Director
Board of Parish Education
Augustana Lutheran Church

LET us start with some new materials available. There is a new four page folder for nursery and kindergarten teachers. Entitled "The Bible in Nursery and Kindergarten," it gives sound and practical suggestions to persons working with preschool children. Costs 5¢ each; 50¢ per dozen.

For Young Parents

A folder for the parents of a new arrival is entitled "Here I Am!" Some of the topics: *The New Arrival, You Will Give Your Child the Best Physical Care, You Will Surround Your Child With the Best Influences Possible, You Will Set a Worthy Example for Your Child, You Will Want to Dedicate (Baptize) Your Child to God.* Pastors and laymen often ask for suggestions about a pamphlet to place into the hands of young parents. Here is a good one. 3¢ each; $2.75 per 100.

A sixty-two page booklet called, *Glad and Gladly Serve.* This is a detailed program for enlisting and developing church workers. A few of the topics treated are: What Qualifications Should Workers Have?, How Can Needed Workers Be Discovered and Enlisted?, What Opportunities for Improvement Should Be Provided for Church Workers? The booklet closes with a full chapter of resources for workers which includes suggestions for leadership education, self-rating scales, a guide for observation, a workers' covenant, a service of dedication and installation, a bibliography of books, pamphlets and audio-visuals. Price is 35¢ per copy.

Twenty-one Questions

An eight page folder, "Marriage Troubles Can Be Overcome." The foreword states: "A happy family is not one without problems, but one that handles its difficulties with understanding and love." Twenty-one questions are discussed, such as "Has my partner changed, so that he or she isn't the same person I married?", "Do we act immature emotionally?", "Are we undertaking so much outside the home

that there is not enough left of our time and o u r s e l v e s for genuine homemaking?", "Have we tried to get along without God?" In addition to the discussion of the questions eight direct suggestions for overcoming marriage troubles are given. Price for the folder is 5¢ each; $4.50 per 100.

The a b o v e may be purchased from

P & D, National Council of Churches of Christ
120 East 23rd Street, New York 10, N. Y.

The National Council asks that you pay with order, adding for postage and handling: 15¢ for each dollar or portion thereof up to $5.00, plus 5¢ per dollar over $5.00.

Lutheran World Relief has announced the 1957 Thanksgiving Clothing Appeal. Bernard A. Confer, executive secretary of the organization writes: "Out of reservoirs of mercy and concern, clothing has flowed in a veritable tide during the last decade. It has gone to those who were in pressing need —more than 37,000,000 pounds in e l e v e n years. Pastors and lay leaders made the needs k n o w n. Parishioners responded with Christian feeling and sympathy. They shared their garments with brethren across the sea."

Now the need must be met in Korea, Hong Kong, Taiwan, Jordan and other countries where people live in poverty and crisis. Mr. Confer writes that shirts, suits, dresses, coats are needed. Let your class know about the suffering people of the world. Give the members an opportunity to share their abundance with those in dire need. Your pastor will have a pamphlet, "That Thou Art M i n d f u l of Him", which you can distribute to your class members. It will have a check list of the articles needed. Correlate your clothing drive with your Sunday school lessons. Help your children learn through *application.*

Sorry!

I am sorry that the Parish Education Month materials reached you so late this year. So many things, LWF Assembly for one, slowed us. But we thought the material of high caliber and hope you were able to use it. The Homrighausen address, sent at the close of September, can be used anytime of course. We hope it will be used widely. Any comments you have concerning P. E. Month will be most welcome. Some of you have added me to your parish or church school paper mailing list. For this I am grateful.

By this time your Sunday school is in full swing. God bless you in your important work.

Director's Column

by R. A. Vogeley
Executive Director
Board of Parish Education
American Lutheran Church

Give Yourself in Prayer

An important part of every Christian's life is a very important part of a church school teacher's life. This important part of the Christian life is prayer. Teachers pray for themselves, for their work, and for their families. Teachers should also pray regularly for their pupils by name. Present to God their hopes, problems, and possibilities.

We urge all teachers in our NLC to join in our Saturday prayer fellowship with other teachers. Pray not only for the other teachers in your own congregation and your own pastor, but for all church school teachers and pastors throughout our church and for all who teach and preach and worship and study in the holy Christian church. Pray that God's Holy Spirit may sanctify and use each one of us in fulfilling Christ's Great Commission. Give yourself in prayer.

Give Yourself in Worship

Worship is an essential phase of Christian life, yet we dare never equate church attendance with being a Christian. Christians will worship because it is a deeply implanted need. Christians worship to thank and praise God, to hear His Word, and to receive grace and strength in the presence of fellow believers. Christians worship corporately. Christians also worship in families. Continue to promote family worship as one phase of our spiritual growth program. Christians also worship privately. This is your own private study of the Word and includes prayer and adoration in the presence of your Heavenly Father. Give yourself in worship. Lead the members of your class to worship more meaningfully.

American Lutheran Church Month

November in the calendar of causes is American Lutheran Church month. This year our budget includes a premerger item. A special offering or an increase in your regular budget for 1958 will help your Sunday school to share in the growing work of a growing church. Send in your offering either direct through your Sunday school treasury or through your congregation's treasury. In either case designate your gift. It will be credited to the total be-

nevolence offering of your church.

The budget in the ALC in 1958 increases by 33⅓%. As you teachers and officers study your school's budget for 1958 we hope that you will plan a proportionate increase in your benevolence giving to the ALC. Teach stewardship. Practice your stewardship.

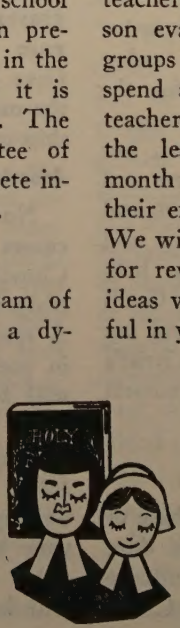
A Teaching Mission

One of the important phases of the 1958 Spiritual Growth program is a teaching mission. This mission is called "Adventure in Bible Study." The teaching mission should be jointly sponsored in a congregation by the Evangelism Committee and the Parish Education Committee. Sunday school teachers should be active in preparing for and participating in the teaching mission whenever it is held in their congregation. The Spiritual Growth Committee of your congregation has complete information about these plans.

We Need Your Help

In order that our program of Parish Education may be a dynamic one and that our materials may always be the best we can possibly provide, we need the help of every teacher in evaluating both our program and our materials. We seek your reactions and helpful suggestions to the "Spiritual Growth in a Growing Sunday School" program and to our weekday church school program which this fall features the course "Adventure with Christ."

Our lesson by lesson evaluation of our American Uniform Series continues with an evaluation of Year II. We need the constructive criticism of our teachers to strengthen and improve this curriculum. If it is impossible for teachers to prepare a lesson by lesson evaluation, may we ask that groups of teachers by department spend a portion of their monthly teachers' meetings in evaluating the lessons taught in the past month and give us the benefit of their experiences and observations. We will welcome your suggestions for revision as well as any new ideas which you have found helpful in your work.



"Bound With Gold Chains About the Feet of God"

by Robert S. Nelson

ONE day someone taps you on the shoulder and says: "I ould like to have you teach in ir church school."

One day the voice of God aches you and says: "Go ye, ach!" If you are a teacher, did it er occur to you that both calls e necessary?

In a world suddenly made small the terrifying speeds of the jet e, where man's credo seems to be aster, bigger, better," where man th his new-found powers senses a ange mixture of exhilaration and tness *you* are called by man and d to interpret to this generation youngsters the meaning of life terms of Him who said, "I am Way, I am the Truth, I am Life." Your task will be ably hard for men give lip serv- to the God of the Scriptures they do not really worship Him they do not love Him with all ir heart and mind and strength nor their neighbor as themselves. Too often our god is a sentimental old grandfather whose only concern is that we should have a "nice" time, and the gods we really worship are those of our own making. The average man for all his pious airs and lovely temples lives as if Ingersoll's words were true:

"Life is a narrow vale
Between the cold and barren peaks
of two eternities
We strive in vain to reach above
the heights
We cry aloud.
The only answer,
Is the echo of our wailing cry."

In the midst of that—with all the other voices that call our children away: the make-believe world of television, the loud sounds of the songs of our time, the roar of

Pastor Nelson is pastor of Salem Church, St. Cloud, Minn.

fast cars, the lures that prosperity brings, the ersatz, sickly sweet religion of popular songs—you are called to teach. In one hour on Sunday you are to counter all the fast and vast forces that draw the creature from his God. These

feeble attempts that we make, that caused one man to call the Sunday school hour "the most wasted hour in the week," are sometimes the only "sop" we throw to our conscience. We strongly suspect that when the anger that came from wounded pride is gone our boards of education in our churches will give a long hard look at the local program—its curriculum, its facilities, its teacher training.

But men do not follow the Galilean because of fine materials, or good facilities, or trained teachers. There is that tremendous "other" that we so often forget. Just as the battle is lost or won with the individual life so the task (God's work, we call it) must be done by His dedicated individual servant. It is in the individual classroom—in great cathedral church or tiny country chapel that the lines are drawn, the patterns laid, the decisions made, the destiny of the "abundant life" determined. And it is not really our doing at all! It is God's! It is this that we have not reckoned with enough. It is this we must turn to when discouraged. It is this we must look at when tempted to say: "Look what we are doing down at the Third Evangelical Lutheran Church of Big Gulch!"

To you, the teacher with two or a hundred before you on Sunday morning, this challenge is flung. More important than some vague dedication, more important than know-how, more important than preparation (and we do not, must not minimize these) is the kind of a person you are before your God. Children have an almost intuitive facility of knowing you as you really are.

Means of Grace

God uses means in dealing with His creatures. And we who are called to teach—above all others—must not, dare not neglect those means. No vague loyalties, no shallow promises, nor hasty rationalizing compromises with the world will ever take the place of those means: THE WORD AND THE SACRAMENTS. Our reponse to the WORD is shown in our prayer and worship life. It is here that you and I as teachers fail the most and

he most often. But this is God's hannel to us. When we cut it off ve cannot be His instruments. At east we cannot be effective.

Your most important preparation or Sunday morning is just this. The time spent with your God in rayer for His power, in prayer to e used of Him, in prayer for those recious souls given to your charge, n prayer for less of self and more f Him in your life. Prayer, the oet has called "the Christian's ital breath." And you who teach annot teach unless you pray.

They Will Know

And your worship life—what ast and wondrous vistas it will pen for you—that you might tell ose before you of the God you ve and serve. And they will know at it is so. It was Christian love, ntagious love, made strong in orship that finally emptied the enas and sent that first young urch with banners flying down e road of the world to change it r the Master. And even before at it was worship and prayer at laid open the path for God's oly Spirit to come on the birthy of the Church, Pentecost—ten ys laden with it, without ceasing the upper room. It is in worip, where made dumb by the ory of the Presence of God seen the face of Christ, you can arise new service. It is here through His Word and Sacraments God will work His miracle of Grace.

Ask me not how, for I cannot tell you. I can only declare it! Until you learn this secret you can never be the teacher you want to be. It is in worship that we regain our sense of wonder and until we do we cannot teach others about the glory of our God. All too often we are tempted to think that science can do better, knowing only in some dim way that we are wrong and yet holding on to that wrong until we are made spiritual orphans. It is prayer and worship which can change your whole life *and* revitalize your teaching. God has promised! God will do it!

One day someone taps you on the shoulder and says: "I would like to have you teach in our church school."

One day the voice of God reaches you and says: "Go ye—teach!" If you are a teacher or want to be one, did it ever occur to you that both calls are necessary?

The Intermediate Department

by Elmer E. Christiansen
Assistant to Director
Board of Parish Education
American Lutheran Church

THE intermediate department can well be the turning point in Christian education for many of our early teenagers. The experiences in this period, the attitudes which are engendered, the skills for living which may or may not have been learned, may determine whether the adolescent pupil is going to continue his Christian training in the senior department of the Sunday school, or whether he will decide, "I've had it." That is why the intermediate department is a very important part of your Sunday school program.

Who Are These Intermediates?

In our church schools we think of intermediates as those boys and girls twelve through fourteen years of age. A word often used to describe them is "adolescent." Adolescent means "to grow up." Intermediate means "being in the middle." So an intermediate is one who is beginning the period of life between childhood and adulthood. For this reason the adolescent period is so interesting, and it explains why it also can be so difficult.

Beginnings

The chief characteristic of the adolescent or intermediate child is change. There is change physically, emotionally, intellectually, and socially. While these changes can produce crises in the lives of intermediates, they also are the beginnings of great potentials.

Because he is changing in his emotional and intellectual capacities, the intermediate can be challenged to spiritual adventure and research. He has an increasing capacity for abstract thought, even though he still thinks mostly in terms of the concrete. The begin-

ings of an adequate Christian philosophy of life are open to him. To achieve this he will often question things he accepted with complete confidence a few years before. His questioning is not necessarily a rebellion against belief or the things of faith. His faith, to be vital and dynamic, must be his very own. A second-hand faith will no longer do. So he questions.

Intermediates are open to the challenge of commitment. Christ should be presented to them as the One to Whom they ought to commit their lives and to Whom they can with confidence give themselves.

The change which is so characteristic of an intermediate's development is not without its accompanying problems. These problems must be dealt with sympathetically and realistically. This can be done only when these problems are known and understood.

The Teacher

Every teacher in the church needs the assurance that he is called of God to teach and that he has the promise of Christ to be with him.

In addition to this the teacher of intermediates should have at least four additional characteristics or qualifications.

1. He is a committed Christian.
2. He is a growing Christian.
3. He loves young people.
4. He has a sense of humor.

The Class Situation

PHYSICAL EQUIPMENT. Where the intermediates meet, and the equipment and supplies available for teaching them, is very important and should receive attention.

Ideally every class in the intermediate department should have a room of its own. Even though this may not be a possibility for many of our congregations the class rooms can be well ventilated, with adequate light, and attractively painted.

The physical equipment of the class room should include tables and chairs or chairs with writing arms (where classes must sit in the church pews, writing boards should be provided), a blackboard (or turnover chart), a piano, a worship center, and a wise selection of suitable pictures for wall use, as well as adequate closet space, coat racks, a bulletin board, and bookcases.

TEACHING MATERIALS. More important than the physical equipment is the material used in class by teacher and pupils. Such teaching material will certainly include Bibles—one for every member of the class. Several translations of the Bible in modern English should be available for reference. Books about the Bible and helps for Bible study should also be available for

class use. Such helps are: Bible dictionaries, one or two commentaries, Luther's *Large* and *Small Catechism,* maps, and a Bible atlas.

The pupil's lesson material—in addition to the Bible—is a basic teaching tool. The pupil's material is designed to assist the teacher in making the particular lesson relevant and interesting, and should be used during every class period.

The well equipped intermediate department will also have church hymnals, reference books on church history, missionary education, and Christian vocations (chosen with intermediates in mind), as well as good audio-visual equipment.

Attendance

Developing and maintaining a consistent attendance pattern is a responsibility that is shared by teacher and pupils. The unchurched should be sought out and absentees visited. A regular program of calling should be inaugurated. Teacher and pupils should participate in this program. Where there is a friendly atmosphere, where everyone has the feeling of being wanted, where the class sessions are stimulating and challenging, where the teacher is committed to his Savior and the task of teaching, there you will find a well attended intermediate Sunday school class.

Our Goals

Goals are essential for any purposeful activity. Without goals your task as a teacher would not only be indefinite but virtually impossible. The general goals for Christian education can be found in such Scripture passages as Matthew 5:48; 28:18-20; and Ephesians 4:11-16. These Scriptural goals find their application in the goals of the curricular materials you use.

Goals which are applicable to the intermediate department specifically would include the following:

—An intelligent Christian faith: Scripturally sound and intellectually valid.

—Commitment to Christ as Lord and Savior.

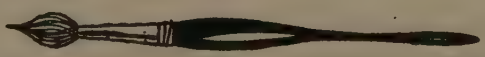
—Christian character: the total personality permeated with God's love in Christ Jesus.

—Responsible churchmanship.

—Christian citizenship.

—A sense of Christian vocation.

—Christian understanding of himself.



Helping your Sunday school to realize
that it is more blessed to give than to receive

Christmas Giving to Missionaries

by CATHERINE BRANDT

ON THE first Sunday in December, our Sunday school makes a special offering to be used for Christmas gifts for missionaries. Publicity for this offering is started the first Sunday in October.

A lighted candle, representing the light of the Gospel, is placed on the pulpit or desk of each department. The Sunday school missionary chairman reminds the pupils that it is time to start saving for Christmas gifts for missionaries. To help the children remember, some form of bank is passed out to each one. Also, on each Sunday until the banks are returned, the missionary chairman reminds the classes of the offering.

Each year a different device or bank has been used. The first year this plan was launched, the ladies of the church sewed little bags of bright-colored scraps of material. When finished the bags were about two by four inches with a drawstring. On the first Sunday of October each pupil, young or old, was given a bag to take home and fill with any money he could save between then and the first Sunday in December.

When the pupils entered the auditorium on the first Sunday in December, they found a new-fashioned Christmas tree on the platform. Our missionary chairman had taken a many-twigged limb of a tree, sprayed it white with starch (an aresol snow bomb might be used now), and planted the tree in a green flower pot. The pianist played a missionary hymn while the classes marched to the front of the room. There they hung the little colored bags, heavy with pennies and plump with dollar bills, on the tree. The children hung theirs on the lower branches, while the big boys and girls and the adults reached up to the higher

twigs. The tree, bright with the colored bags, stood on the platform during the morning worship service, since we use the same auditorium for church and Sunday school services. After the pastor had explained the significance of the tree, several people who did not attend Sunday school added to the collection. That first year the collection from our Sunday school of 100 was about $40.

Cylinder and Socks

Another year cardboard cylinders, such as those on which wax paper, paper towels, and the like are wound, were cut to about four inches long and covered with red crepe paper. A cardboard disk was pasted at each end. A green string representing the candle's wick, was attached to the top, where a slit was made for the money. These candles were lined up along the edge of the platform the morning of the December offering.

One time the pattern of a cube-shaped bank was mimeographed on colored artcraft paper. Each pupil took one home and cut out and pasted together his own bank.

Red stockings were the banks one year. These were made of two pieces of heavy paper. Holes were punched all around the edges and the two pieces were laced together with colored string. Enough string was left at the top so that when it was time to bring in the money for the missionaries' Christmas gifts, each pupil could lace his stocking shut at the top.

Last year, on the first Sunday in October, sturdy envelopes with a Christmas decoration were given to each pupil. One of the handy men in the church made a rural mailbox, true to size. It was brightly painted, and bore the names "Mr. and Mrs. and Miss Missionary." The box stood on the platform for two Sundays before the December Christmas collection, reminding everyone of the offering. When the first Sunday in December came, the classes marched up and "mailed" their offerings in the box, while the pianist played a favorite missionary hymn. The offering that year, from our attendance of 140, was $130.

A Variety of Gifts

The missionary chairman takes charge of these offerings. The first one of about $40 was divided among 10 missionaries. She sent a pair of nylon stockings to a missionary in Brazil; a book to another; flannelgraph supplies to a native missionary in India, whom our Sunday school helps support and corresponds with, but has never seen; $3 for gasoline to a missionary in West Virginia; a box of candy to another. The rest of the money after keeping out

enough for postage, duty and supplies, was sent in amounts of $5.

A month or two after Christmas, when all the replies had come in, the missionary chairman told the Sunday school what she had spent the money for and to whom she had sent the gifts. She read the letters of thanks from the missionaries while the children listened spellbound. Then she asked how many were stamp collectors. Half a dozen boys and girls and one adult came forward and received foreign stamps that had been on the missionaries' letters.

If your Sunday school is not enthusiastic about sending Christmas gifts to your missionaries, try some of these methods.

FOURTEENTH ANNUAL WORLD-WIDE BIBLE READING THANKSGIVING TO CHRISTMAS 1957

Sponsored by American Bible Society

NOVEMBER			
28	Thanksgiving	Micah	6:6-8
29		Psalms	90:1-17
30		Psalms	103:1-22
DECEMBER			
1	Advent Sunday	Romans	13:7-14
2		James	1:1-27
3		Genesis	1:1-31
4		Psalms	8:1- 9
5		Psalms	139:1-24
6		Matthew	20:17-29
7		Ephesians	4:1-32
8	Universal Bible Sunday	Exodus	20:1-17
9		Matthew	22:15-40
10		Romans	8:14-39
11		1 Corinthians	13:1-13
12		1 John	4:1-21
13		Matthew	5:1-26
14		Matthew	5:27-48
15	Sunday	Matthew	6:1-18
16		Matthew	6:19-34
17		Matthew	7:1-29
18		John	3:1-17
19		Titus	2.1-15
20		Isaiah	11:1-9
21		Isaiah	53:1-12
22	Sunday	John	1:1-18
23		Hebrews	1:1-14
24		Matthew	1:18-25
25	Christmas	Matthew	2:1-12

► *The second in a series of six articles*

Learners All

by Gerhard H. Doermann

WHEN a young man, or a young woman, looks adoringly at a beloved of the opposite sex and exclaims, "Oh, you're wonderful," it is not an overstatement brought on by love. It is a fact. Whether the beloved person is more wonderful than another may be open to question. But each human being, created by God, is truly a wonder of creation. The Psalmist expresses this wonder in the beautiful lyric:

"I will praise Thee:
"For I am fearfully and wonderfully made:
Marvelous are Thy works;
And that my soul knoweth right well." (Psalm 139:14—K.J.V.)

The very fact that man consists of body and soul, created by God to act and work together in one entity, makes him wonderful. Even the body of man (disregarding the soul for a moment) is truly a wonder of creation. In this article we shall focus our attention on the body, particularly those created parts through which the learner receives the facts he thinks with, and the physical parts which are necessary to thought.

The Five Senses

Each of the five senses, so often taken for granted, is a marvel of complexity. Even if we pursue this part of our study no further, may it at least give us a new sense of wonder at the wisdom of God! All five of the senses are important to education, directly or indirectly.

Hearing

There will not be space to describe the mechanism of the five senses. It is hoped that each reader will become interested enough to study these intricate mechanisms in some detail. Fine diagrams and descriptions are found in the book by Hildreth Cross.* Other books with good charts and drawings are by Crow and Crow** and Ruch.*** We shall merely emphasize briefly

Dr. Doermann is Professor of Christian Education at Theological Seminary, Capital University, Columbus, Ohio.

the importance of each sense for education.

What would happen if, while teaching your class, you and the rest of the learners were suddenly deprived of hearing? Hearing is perhaps the chief communication medium of man. Telling Bible stories, asking questions, discussing facts and ideas, all depend upon the sense of hearing. Even visual aids would be extremely limited without the addition of speech and hearing.

SIGHT

The eye is a masterpiece of creation! We see not only in black and white, but in all the colors of the spectrum. We see in three dimensions because we have two eyes to distinguish the things near at hand from those far away.

"One picture is worth a thousand words" is true in many areas of communication. Pictures of Bible lands and places, simple drawings and outlines on the chalkboard, slides and films, and many other devices to aid sight, are of extreme importance in Christian education. To make them truly valuable, however, other sense "avenues" should be used with sight.

TOUCH

The sense of touch has far more to do with communication than merely doing handwork or turning the pages of the Bible. Heat and cold, pressure and pain, and the kinesthetic sense are all senses of touch. The latter is the "muscle sense," helping man to control the muscles. Think what would happen if we could not adjust or focus our eyes. What if we could not control the muscles of the vocal cord, throat and mouth, and of the tongue to produce the sounds we wanted to? Think of the wonder of this sense when, in singing, we can *anticipate* the tension needed to produce the exact tonal pitch desired? This sense is far more important to Christian education than seems to be the case when we thoughtlessly limit it to learning by doing, or some exercises used in the class procedure.

SMELL AND TASTE

If the odors associated with a certain place or food mentioned in the Bible could be introduced, or if the actual food could be tasted, it would promote retention of these facts. Thus these senses too could be very helpful in Christian education. It is usually an indirect effect on the learning experience which these senses promote. It may be a positive effect, as in the instance above, or a negative effect. In the latter case what is being learned is counteracted by the sense of smell or taste. An example is the class-

room that is a dank and dusty basement room.

The importance of all these senses is simply this: without them the learner would be shut off from the world around him. *No learning could take place.*

The Nervous Systems

Lack of space makes a thorough introduction to this important subject impossible. The books already mentioned in this chapter will supply much additional and fascinating information concerning the nerves and the nervous systems. We will here confine ourselves to a brief statement concerning each, and their importance to learning.

The Neuron

The neuron or nerve is a cell, like other cells in the body, but with distinct properties and functions. It is a miniature dynamo, producing a small charge of electricity when stimulated. It has branches or arms. The "incoming" arms, through which the cell is stimulated, are called *dendrites*. *All* neurons have many of these and each of these has branches. The "outgoing" arm, through which the cell discharges its electricity and stimulates another cell or a muscle to action, is called the *axon*.

There are two types of neurons. One we call, from its function, a *long-conducting* neuron. The other is the *associative* neuron. They differ in these points: The first type has a long axon with a brush on the end but no branches, and it also has fewer dendrites. The second type has a shorter and many-branched axon, as well as more numerous dendrites.

The Nervous Systems

They are three: the peripheral, the central, and the autonomic systems. We shall consider the first two briefly, for they are important to the teacher. The peripheral system consists of nerves leading *in and out* from the central system to the surface of the body, the organs and muscles. They transmit the stimulus received by a sense organ, like the eye, *to* the central system. Other long-conducting nerves take the stimulus *from* the central system to the muscles, enabling the person to act. The peripheral system contains only long-conducting neurons, in line with its function. Some neurons may have an axon as long as three feet.

The central system consists of the spinal cord and brain. It contains both long-conducting and associative neurons, particularly the latter. It is the function of the latter to allow for a variety of "paths" that a stimulus may take in the central system. Different actions in response to the same stimulus, as well as judgment, thought, plan-

ing, and the like, are made possible by the associative neurons of the central system.

While the nerves are truly a wonder of God's creation, they do not supply the full answer to man's abilities. We recall that God made man body and soul. While the functioning of the body and its cells is important to man's abilities, he also has a soul which makes possible his higher mental powers, such as reasoning and thinking ahead. Body and soul, by God's design, work together to make man a being capable of almost infinite growth and development.

This article has dealt with some technical details which underlie the ability to learn, to retain facts, and to use these facts in on-going thought and action. The next article will be more practical, and will deal with some of the ways in which we learn.

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* *Introduction to Psychology*—Zondervan Publishing House—1952

** *Educational Psychology*—American Book Company—1954

*** *Psychology and Life*—Scott, Foresman and Company—1948

November's Chuckles

A kind lady in New Jersey donated a cake to school board members in her district for a post-meeting snack. She was a bit confused, however, by the board's thank-you letter which commended her for her co-operative spirit "of which your cake was concrete evidence."—National Parent-Teacher

Middle-age is that time of life when the fellow who once looked like Gregory Peck begins to look more like a bushel!
—S. S. Biddle

A fool and his money make out as well as the average man these days!—A. A. Schilling

. . . That I May Declare It Boldly, As I Ought to Speak

by Ruth M. Swanson

PAUL expressed that desire in his second letter to the Corinthians, but it is also the wish of a large group of handicapped school children—those having speech disorders.

Any public school teacher may find in his or her class one or two children needing special speech help. With these odds, it is not unlikely that one such child may be in any given church school class. Church school teachers, then, should know something about speech difficulties to be able to give sympathetic understanding to the pupils thus handicapped.

What Is Defective Speech?

Speech is not defined as defective unless it is so different from the normal that it calls attention to itself or interferes with communication. If a person is more aware of the way the speaker is speaking than of what he is saying, communication is not the best and his speech may be classed as defective.

There are possibly only two types of speech defects which will concern a church school teacher, namely, various kinds of articulation problems and those problems involving rhythm in speech.

Articulatory defects include omissions, substitutions and distortions. Retarded speech and disorders associated with cleft palate, cerebral palsy and impaired hearing are sometimes also placed in this category.

Faulty Learning

Some articulation problems are due to indistinctness, slighting of sounds or distorting them. "My sister Susie" might become "My shishter Shushie." The majority of these defects are due to faulty learning and the children need to be trained in being attentive to speech sounds and in producing them correctly.

The child who says "teps" for "steps," "cool" for "school" has an articulation problem as well as the one who says "wed" for "red" or

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"mouf" for "mouth." Lisping is a form of substitution. A frontal lisp is recognized by the substitution of th for s; a lateral lisp is caused by the escape of air over the sides of the tongue when making s, sh and ch sounds.

Delayed or retarded speech is speech which does not fit into the pattern of living for a child's age level. Studies have indicated that as many as five out of every one thousand children in the primary grades show various phases of retarded speech evidenced by misarticulation and meager vocabularies. The speech of a six or seven year old who says, "Me go cool" for "I go to school," would be classed as immature and babyish when compared with that of others in his class. The common causes of delayed speech are low intelligence, illness during early speech development, over protection or rejection by parents and lack of speech stimulation.

Idiosyncrasies

Mispronunciation due to influences of a foreign or regional dialect must not be confused with misarticulation. For example, "boid" for "bird" and speaking with a nasal twang or Southern accent are not speech defects. Such things are acceptable and unnoticed in one section of the country but seem to cause concern in other sections. However, if such idiosyncrasies are so pronounced as to call attention to the manner of speaking, speech correction drills may be necessary.

The articulatory problems discussed thus far are classed as functional defects; those associated with cleft palate, cerebral palsy and impaired hearing are known as organic speech defects.

Organic Defects

A cleft palate is the result of an improper or complete failure in closing of the tissues of the upper lip, hard and soft palate before birth. It may or may not involve the gums. Because of this cleft, speech sounds are nasalized due to free passage of air between the mouth and nasal cavity. Repair work (surgery) should be done soon after birth, but speech correction is necessary in practically every case to help the child toward as proper speech as is possible for him.

The speech musculature in about 75% of the cases of the cerebral palsied is so affected there is difficulty in speech production. It is slow, labored, jerky and indistinct. Even though speech is difficult, improvement can be made only by speaking. The cerebral palsied should be patiently encouraged to speak and rewarded by commendation for

successful attempts he makes.

The fact that speech is learned behavior makes impaired hearing the cause of some defects. The ability to combine sounds into words, then sentences, is learned chiefly by ear, and the child with abnormal hearing does not hear speech properly, consequently produces faulty speech. Providing a hearing aid and helping the child learn lip reading will eliminate the majority of these problems. In some cases, speech training may be necessary.

Stuttering

One of the most obvious of speech problems involving rhythm is stuttering. It affects approximately one per cent of all school age children. Abnormal nonfluency in speech will be recognized by repetition of sounds, words or even phrases, excessive hesitation and partial or complete blockage.

It must be remembered, however, that all non-fluencies cannot be classed as stuttering. There is a normal non-fluency of children. Pre-school and primary age children pause, repeat or grope for words as part of the speech-learning process.

Stuttering is a form of anxiety or fear. The stutterer is afraid of not being able to begin speaking and to keep going once started. Parents, teachers, in fact, all persons concerned with the child's welfare must be careful not to motivate or be the cause of anxiety in the child. "Stop! talk more slowly.", "Take a deep breath and begin again!" are often given as helpful suggestions, but to most children this is not "helpfulness." Recognizing the adults' concern over his problem, the stutterer will try harder to please with a resultant effort, more tension and more hesitancy. Adult concern increases, more effort on the stutterer's p a r t results only in increased fear and greater nonfluency. Great care must be exercised not to call attention to the speech difficulty.

Research has debunked the theory of shifting handedness as a cause of stuttering. However, the kind of parent or teacher who would try to force a left-handed person to be right-handed, would probably be over-concerned about the child's normal non-fluencies, and be a disturbing factor in the child's life.

The Teacher's Place

What then, is the place of a church school teacher working with the speech handicapped child who might be in her group?

First of all, every teacher is a speech teacher. Pupil and teacher must be friends. E a c h teacher must recognize the nature of the

pupil's difficulty but accept him as he is—difficulty and all, and gain his confidence before she can work successfully with him.

The church school teacher is part of the team all of whom play a role in the child's education. Co-operation of all members of that team and the co-ordination of their work would make for greater effectiveness in teaching. It would be well to discuss the handicapped child and his problem with his public school teachers. Thus, the church school teacher will receive a better understanding of the problem and how to deal with it. She will gain an insight into what is being done and how she might be able to supplement that work.

So, for at least one hour a week, while she is concerned with the Christian growth of the speech-handicapped pupil in her class, the church school teacher can incidentally be helping him toward more effective speech, that he may speak boldly, as he ought to speak.

The social director of the Firestone plantation took me to see the great hydroelectric plant which runs their mill and supplies their light. I had never seen the inside of a hydroelectric plant before. There was a huge pipe, and four great turbine wheels. The water was open above them, but they were standing still. I said, "Why don't these turbines run?" He said, "Because the pipe is closed down at the outlet. If that were open, the water could flow through. The turbines can't run unless both the inlet and the outlet are open."

I said to this man, "That is the way our lives are. The pipe must be open up toward God and open down toward man. And then currents flow through and the wheels go round and we work with the power of God."

He said, "I never thought of that. I wonder where *my* pipe line is closed."

From CHANNELS OF SPIRITUAL POWER
by Frank C. Laubach
(Fleming H. Revell Company)

"Let George Do It"

by Mrs. William Dittrich

BECAUSE of the ever increasing complexity of living, all types of human endeavor have necessarily become more specialized. Some must interest themselves in one field of activity; others will concentrate in other areas. It must be as a result of this diversification that the expression has been popularized—"Let George do it!"

A Must: Re-evaluation

But could it be that through this feeling of one's incapability in many things that "George" has been allowed to step into areas where we *are* initially concerned? It becomes necessary for each of us constantly to re-evaluate our philosophy of living and to question ourselves where things of personal importance are concerned, "Am I giving this proper attention?".

There is no institution that is more vital to society than the Christian church. This is because there is no psychological attitude more vital to man than a faith in a force beyond himself. At some time or another each man must face the need for comfort beyond that of human ability. God alone can fulfill that need.

Is George There?

As believing Christians we have desired to organize ourselves that we might best fulfill our spiritual needs—both personal and collective. To do this we have designated specific areas of responsibility within the church with the result that church activity too has become increasingly complex. The various arms of endeavor have become more remote to each of us as individuals. Could it be then that "George" has also stepped into the vital area of church responsibility?

Mrs. Dittrich is superintendent of Faith Lutheran Church School, Bellingham, Washington.

I speak specifically now of the Sunday school arm of our organization. Because adult members of the church gather to worship each Sunday at an eleven o'clock service, has Sunday school become in our thinking a nine o'clock worship service for a younger age group? If so, we should look back again at the organized structure of our church.

True the eleven o'clock service is a worship service during which time we collectively commune with God. But how can we effectively commune with God if we don't strive constantly to know Him? How can faith grow if it is not regularly replenished? For this the church *school* is organized—that all, not just the children, can grow in the knowledge and grace of our Lord. This is something each must seek for himself.

With the personal growth in Christian faith comes a corresponding feeling of responsibility to project it to others. Here there is no area of endeavor more gratifying than participating in church education. Invariably the beginner commences with limited background and a desire to find answers to many personal questions. The experience of teaching in the church school corrects the first and fulfills the second. Add to this the stimulation of interested young minds and the feeling that one is making a personal contribution in his own faith, and one finds a reward that becomes more meaningful as the experience progresses. Here is a fulfillment of which "George" is incapable.

"But from there you will seek the Lord your God, and you will find him, if you search after him with all your heart and with all your soul." Deuteronomy 4:29.

Thoughts Between Wars

No thoughtful man will fail to recognize that with the development of modern science, another war may blast the whole of mankind to perdition. . . . The renunciation of war is the way, and the only way, to security.

—General Douglas MacArthur, 1946

► *American Lutheran Church*

News from Canada

by RANDOLPH R. MOHR

FOR many years, it seems, Parish Education in the Canada District was a somewhat anemic infant, listless and easily upset. The significance of the Parish Education Committee's work was not sufficiently grasped, nor was there any evidence that the parishes realized the importance of an ongoing program of spiritual growth and development, either in the local parish, nor, indeed, on the national scale.

We are thankful for the few hardy souls who continually maintained their concern, so that now a growing interest and deepening concern is evidenced all across our Canada District, as more and more congregations are placing special emphasis on the work of Parish Education. In order to show the influence of such concern, here are some trends indicative of the new spirit prevailing, and their importance on the Canadian scene.

Increased Enrollment

This should be of course a natural—in all areas of church work and life. The percentage increase of births in Canada in the years since World War II has consistently been the third highest in the world, exceeding even the phenomenal growth patterns in the States. As everywhere, we are experiencing now the terrific growing pains that this population trend is bringing—in church work and elsewhere.

With the largest baby crop in history recorded for 1955-56, increased enrollment in the Sunday school and daily vacation church school has been a joy to watch. Everywhere churches are reporting not only the results of more people, but the more satisfying results of evangelism and witnessing, and just plain concern for the children on the streets. Where some years ago only a handful of our churches sponsored vacation church schools, now over half of them are using the schools as teaching and evange-

The Rev. Randolph R. Mohr is pastor of St. Peter Lutheran Church, Stettler, Alberta, Canada, and is chairman of the Parish Education Committee of the Canada District.

lism opportunities. The percentage increases in other schools of the church are equally satisfying.

Back Door Loss

More so within the Canada District than any other district of the church is the loss we experience in the post-confirmation age groups. Approximately 60% are not enrolled in Sunday school after confirmation, and in some years this ran as high as 85%. There are many reasons for this: the confirmation complex, where the need for further spiritual growth was not considered necessary, the lack of adequately trained lay leadership, and the impossible schedules thrust upon pastors in a district where over 25% of our parishes are vacant. Many attempts are being made to wipe out this disparity within the district.

Church Workers' Institutes

This leadership education program is an infant on the Canadian scene, but growing mightily. The third annual institute was held in the post-Easter period of this year. The program has expanded each year, until now we cover three provinces: Manitoba, Saskatchewan and Alberta. Future plans call for a fourth institute to be held in British Columbia.

Perhaps Canadian CWI's are unique, in that all of them are cooperative efforts with the ELC who not only enroll their teachers, but supply part of the teaching staff, as well. The UELC sends its teachers, as do some Augustana churches. More and more, churches and teachers are realizing the invaluable part CWI plays in bringing about more effective teaching.

Zone Institutes are no longer anticipated in Canada, since the CWI's, as presently developed, seem to be satisfying the need. In some areas, of course, neighboring parishes continue their own programs of teacher training. Though such teacher training programs are not now a part of the district parish education program, the committee gives encouragement to congregations participating in such leadership education activities.

Religion in the Schools

The District Committee has been requested to make a study of the problems involved in religious training in the schools, the diversities in practice by provinces, the Lutheran viewpoint (if there is such), and the many other details involved in this complex matter. The study, currently, is also being undertaken by our Canadian Lutheran Council. No decisive study will be available on the subject for some time to come.

Parents' Classes

Unfortunately, our attainment of the goal for more and more and

larger and better Parents' Classes has not kept pace with the numerical growth in the district, nor has it paralleled similar significant development in the States. Perhaps the problems mentioned in Item II apply here. When these problems are suitably overcome, we may see an upsurge in this most vital area of home-church cooperation.

Congregational Training Program

Several of our churches have adopted this method of local training. Many of our far-flung parishes find such home training more effective and more adaptable than the arranging for and attendance at Zone Institutes. Again too few of the congregations are aware of the potential here (perhaps only 10% at present), but as the program becomes better known and more vigorously established and promoted, many churches will feel the difference in more teachers, better teachers, and more effective teaching.

Spiritual Growth in 5D

We are aware of several congregations (though again perhaps only 10-15%), that have, as a result of the 5D program, established parish education committees or their equivalent. Others have redeveloped their program, with necessary re-organization, and otherwise realized significant growth in the area of Sunday and other church schools. In other words, even for these minor gains, the emphasis on the 5D program has been well worth the effort.

Foothills Book Store

On any and all occasions, large, well-organized, well-thought-out book displays have been made available to us by our Foothills Book Store, the Canadian branch of Wartburg Press. Recently, the Book Store undertook the cataloging and handling of all visual aids within the District, including the Parish Education Library, thus facilitating the use of parish education materials by our congregations.

Where circumstances warrant, the Foothills Book Store has made available free Sunday and vacation church school materials to new missions being established in the district. Granted, these items were usually old stock, yet their value as an investment in mission congregations should not be underestimated. Our thanks to Mr. George Barber, the Book Store manager, and his staff for assisting us in our program.

Committee Membership

The membership of the Canada District Parish Education Committee is composed of the following pastors representing their respective conferences: Rev. E. T. Rohde—British Columbia; Rev.

R. R. Mohr—Alberta; Rev. S. Manz — North Saskatchewan; vacant) — South Saskatchewan; Rev. T. Becker—Manitoba.

We, the members of the committee, year after year are becoming increasingly aware of the heavy responsibility which is ours, to encourage our teachers, yes, even ourselves, to go . . . teach . . . observe . . . and thus to grow. We no longer pray for lighter loads, but for willing backs and strong hearts to carry whatever the load may be. William Carey's words may well serve as our motto: "Expect great things from God; attempt great things for God."

► *Augustana Lutheran Church*

News from Canada

by DONALD W. SJOBERG

"AND the student intern took a child and set her in the midst of the church and he called that his Sunday school." For three weeks he continued. Then four preschool children enrolled. "You have a blind faith," said a back-pew-superintendent. Today, five years later, because of the "blind faith," Pastor John Arvidson looks over 63 pupils, 6 teachers and 2 officers and calls that his Saturday church school.

This is the story of two interns from New England who refused to believe that there were no children for the church. It is not an account of phenomenal church school growth as in some new missions. It is not the familiar picture of yards of children eagerly awaiting an invitation to Sunday school. This modest story reflects the situation of a number of churches involved in a struggle for the survival of the church school. Perhaps what happened in Bethlehem Lutheran Church in Wetaskiwin, Alberta, might suggest a new approach to an old problem.

To the pioneer Wetaskiwin is known as the center of a large Swedish settlement in the province; to Augustana people it is best known for the Conference-owned Home for the Aged; to anyone in Alberta it is the location of Stan Reynold's multimillion dollar auto and machinery sale and museum; to the business man it is a city of 5,000 people in the center of a large and prosperous farming area; to the aged it is "an old people's town" where they can spend their days in retirement; and to the Swedes in Minnesota it might be the home of distant relatives.

To this city John Arvidson came in June of 1952 for his year of internship. He came to a congregation which had been organized in 1898. He was to become the first resident minister since 1931. For over twenty years there had been no church school. A forgotten church easily becomes a forgetful

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church. The hands of the congregation were raised in worship in church but were not extended in witnessing in the community. The church had become an old people's church.

Part of the answer was to be found in a Sunday school. Slowly but surely it grew to an enrollment of 21 when the student pastor left to resume his studies at Augustana Seminary. Before he left a Junior Missionary Society was started. When Ralph Holmin arrived in Wetaskiwin for his intern year it became apparent that some other program was necessary that the church school grow and that the needs for adequate supervision be met. There were two churches in the parish served by the student. This meant traveling 65 miles and alternating between forenoon and evening services at each place. Because of this schedule and the need to be present at Sunday school, Student Holmin merged the Mission Society and the Sunday school to organize a Saturday school. This change proved very effective and when Pastor Arvidson was called to the parish he continued the Saturday school program.

Schedule for Saturday School

2:00 p.m.—Pupils go directly to classes where opening devotions are conducted by the teacher.

3:15 p.m.—Recess and lunch.

3:35 p.m.—Worship service in church. This is conducted by the pastor twice a month and once each by superintendent and teacher and pupils.

4:00 p.m.—Film or project period.

4:25 p.m.—Five minute closing devotions.

Materials

Much experimenting was done with material. Vacation Bible school material and "Weekday Church School Series" were tried. At the present time the Christian Growth Series is being used.

Teachers

It is interesting that all the teachers are young people. They very willingly give their afternoon in order to teach. One of the deacons is always present and takes his turn teaching or helping out in some other way. Pastor Arvidson teaches his confirmation class at the same time, as part of the Saturday school.

Advantages

Pastor Arvidson was quick to point out the advantages of the church school. It provides more time for religious instruction, fellowship and projects. The pastor with other churches in his parish is able to be present. The children

are not disturbed by the common interruptions on a Sunday morning. However, the most convincing reason for the Saturday school is its outreach. At present, about 60% of the pupils are from unchurched homes, and almost all of these are from the country near the city. Though the membership of the church is equally divided between rural and urban people, the church school is 70% rural. Saturday afternoon is market day for the farmers. While many would not bring their children to church on Sunday they are quite willing to take them to Saturday church school. This has resulted in a number of new families receiving instruction and becoming members of the church.

Outside of the rapidly growing cities and communities are many congregations that feel left behind. The trend of the times has seemingly dealt them a cruel blow. However, bemoaning losses can cause a church to overlook areas of need, not least of all, the church school. "There are not enough children to make it worthwhile," is a familiar conclusion. Is it that in man's concern for numbers he has forgotten the importance of *"One* of these little ones." The responsibility of the Church does not begin when opportunities are greater. The Church is called to be faithful in ministering to ten children as well as a hundred. "He who is faithful in a very little is faithful also in much" (Luke 16: 10). Two qualities, reflected in the two interns, should mark the church school — faithfulness in ministering to even one child and the ability to make use of an alternative program.

What Is Leadership Education?

"The Christian religion cannot function in human life apart from Christian education . . . and a vital program of leadership education undergirds any effective program of Christian education." Without growth in their religious experiences, in their knowledge of the Church and its mission, in their use of the Bible and other resources, in skills for their tasks, and in joy in their service, leaders in the church will not be able to achieve the desired results.

From . . .*And Gladly Serve*